

# Socialization of Islamic Values Related to Care for the Environment at Misykat Al-Anwar Pesantren, Bogor

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## ABSTRACT

*Pesantrens (Islamic boarding schools) have followed changes in the society and experienced modernization. This is demonstrated by the emergence of pesantrens in Indonesia that are moved to link education based on Islamic values with environmental issues. This research intends to discuss the role of pesantren as religious institutions as well as education in building awareness of the environment. The approach used in this research is qualitative with the phenomenological method. Data in this research were obtained through semi-structured interviews and field observations which were then analyzed through coding. The results of this research show that there is a strong connection between verses in the Koran and environmental conservation. Apart from that, pesantren leader has an important role in formulating the basic values that become the organizational culture. Communication built between pesantren owner, teachers and students is fundamental in socializing organizational values. The process of conveying messages carried out by the Misykat Al-Anwar Pesantren to its students is carried out through several stages, namely anticipatory socialization, encounter socialization, and metamorphosis socialization. These stages also show that the socialization process carried out at the Misykat Al-Anwar Pesantren regarding the integration of Islamic values in building awareness of the environment is highly useful.*

**Keyword:** Environmental Conservation; Islamic Values; Organizational Values; Pesantren; Socialization

## INTRODUCTION

The communication process is a mechanism for conveying messages, of which a process of understanding the message conveyed is required. The process of conveying this message can be verbal or non-verbal, and feedback is received as part of the interaction to form understanding. This was stated by Wood (2016, p. 12) who explained that "people interact with and through symbols to create and interpret meanings." In short, the understanding of communication is basically "social interaction through messages" with an effective flow of information to achieve specific goals and behaviors that are expected to emerge from the interaction process (Rahmawati & Syafiq, 2021; Manal, 2023). In other words, communication plays an important role in conveying messages, especially in creating understanding.

Communication becomes very dynamic because it does not only involve the process of understanding the message conveyed but also involves the exchange of messages from each involved party. This message exchange process is heavily influenced by various internal factors such as: the true nature and character of the individual; as well as external factors such as: the social environment related to the individuals involved in it (Beattie & Ellis, 2017). Therefore, the communication process must pay attention not only to the message and character of the message giver but also the message recipient.

Another aspect that also highly determines communication is the environmental context in which the communication is carried out. Communication can be classified into seven contexts which according to West and Turner (2018, p. 32) "intrapersonal, interpersonal, small group, public/rhetorical, mass media, cultural and organizational." The context of organizational communication is interesting in relation to the dynamics of change that occur globally because organizations can become social units that can help accelerate social change.

Education, through the various institutions and organizations that provide it, is fundamental in determining the welfare and accelerate social change of a society. Therefore, the education factor is widely used as a standard in measuring the level of welfare of a country (Noviningtyas & Pandin, 2021). Indonesia, as a country with a population projected to reach 275.77 million in 2022 (Statistics Indonesia), is particularly concerned with the development of education as an effort to educate the nation. The number of schools in Indonesia based on data obtained in the 2021/2022 academic year reached 218,600 schools with the following details: 148,992 units of elementary schools (SD), 41,402 units of junior high schools (SMP), 14,007 units of senior high schools (SMA) and 14,199 units of vocational high schools (SMK) (Sadya, 2022). Meanwhile, data from the Ministry of Religion show that out of the total number of schools in Indonesia, 26,975 units are classified as pesantren or Islamic boarding schools (Annur, 2022). The number of pesantrens shows that Indonesia really cares about making the nation's life intelligent both through educational and religious institutions.

Major changes have occurred in many pesantrens in Indonesia due to the desire to change the negative paradigm attached to most pesantrens, which are mostly labeled as orthodox and conservative, to modern pesantrens that care about change and teach religion based on morality (Dhofier, 2019). Pesantrens have undergone a process of evolution into formal schools that adopt conventional school curricula yet still adhere to Islamic values as their foundation (Kesuma, 2017). Herdiansyah et al. (2018, p. 308) emphasizes by saying that "this institution develops its coverage for accelerating not only the vertical mobility (religious matters) but also horizontal mobility (social and environmental consciousness)". What is interesting that pesantrens are not only concerned with social problems, but also environmental issues.

One evidence of such concern for the environment can be seen from the eco-pesantren program, which seeks to instill Islamic values in building awareness of the importance of the environment. Teaching Islamic values (*hablum minal alam*) in bringing closer the relationship between humans and nature is included in the form of educational activities and curriculum (LaFua, 2013). In other words, pesantren, as an educational institution based on Islam can be used as agents of change, especially instilling concern for the importance of the environment.

Many organizational activities are determined by communication skills, therefore every member of the organization is required to have good communication skills. This is confirmed by Invernizzi and Romenti (2014) who emphasize that communication is an important part of organizing both between individuals and within organizations. So in other words, communication plays an important role and is an element that determines the course of the organization.

Communication in an organizational context is considered capable of encouraging operational activities of an organization to run effectively. This was also confirmed by Eklund & Lofgren (2021) who stated that communication in an organization plays an important role in the management system related to the interaction process between team members, leader, and clients and how they can interpret each message conveyed. The communication process in this organizational context also includes a hierarchical sequence of communication flows, both downward communication and upward communication (Said & Said, 2018). Therefore, it is important to evaluate every interaction and information flow that takes place in each division in

an organization so that the operational processes of the organization can run optimally to achieve the goals of the organization.

The basic values of an organization are the basic foundation of organizational culture and the formation of these values is dependent on the leader of the organization. Schein provides an understanding of organizational culture and also its relationship to leadership in organizations as follows:

Culture is a dynamic phenomenon that surrounds us at all times, being constantly enacted and created by our interactions with others and shaped by leadership behavior, and a set of structures, routines, rules, and norms that guide and constrain behavior. Leaders create culture, give it its due, and socialize the culture in which you are embedded (Schein, 2010, p. 1).

Smircich (2017) confirms Schein's statement which says that organizational culture reflects similarities in the reality that is shared and carried out within the organization. The two statements above clearly emphasize that culture that makes the basic values of an organization in the form of regulations, policies, norms created by organizational leaders functions to shape understanding and behavior that is distributed to its members so that it is in accordance with expectations.

The dissemination of basic values in an organization is closely related to the communication and interaction built within the organization. Therefore, organizations must have an approach or socialization process that is considered appropriate and can be used to provide understanding to its members regarding the values believed in by the organization. According to Moreland and Levine (2014), socialization in organizations is a reciprocal and mutually beneficial adjustment process related to changes over time between organizations and individuals. Shockley-Zalaback (2014) also added that communication plays an important role in socialization, the process of which is divided into three stages, namely: anticipatory socialization, encounter socialization and metamorphosis socialization. These three processes play an important role in instilling basic values in the organization.

These three processes are interrelated with each other and become strategies for conveying organizational values. The initial stage is anticipatory socialization, which consists of providing general information related to the organization and introducing activities within the organization; then the next stage is encounter socialization which emphasizes the initial experiences obtained by individuals in the organization with the aim of getting to know life in the organization; and the last is metamorphosis socialization, namely the stage where organizational members already have an understanding and adjustment to organizational life (Shockley-Zalabak, 2014). These three stages become an integrated part of organizational life which is usually used as a strategy in instilling organizational cultural values.

Pesantren (Islamic Boarding School) is a form of institution or organization in the educational sector that provides dormitory facilities for its students (*santri*) who focus on learning the Islamic religion. Wibowo et al. (2021) emphasizes this by linking the role of pesantrens, communities and environmental conservation as follows, "In Indonesia, Islamic boarding schools play a very strategic role not only in the education system but also in changing behavior in the community, including efforts to increase awareness of the impacts of climate change and environmental damage, which are now the biggest challenges for human civilization." This statement shows that pesantrens as educational institutions can participate in efforts to change community behavior to build awareness of the environment.

The goals of an organization can be achieved with the collective work of each individual entity involved and interrelated within the organization. Research conducted by Putri, Maharani, & Nisrina (2022) states that goals in an organization are important for determining the direction of the organization, as they must be clear and rational, so that every part of the organization must strive to achieve the unity of the organization's goals. This is confirmed by Gagne (2018) who believes that when every individual involved in an organization has a common goal at both the personal and organizational levels, the goals set by the organization will be easier to achieve because of improvements in teamwork and each individual who works has the same goal. The view expressed by Shockley-Zalabak (2014) also states that the level of cooperation between each member shows the superiority of the organization which is highly dependent on aspects of

organizational communication competence, namely knowledge, sensitivity, skills and values. Therefore, communication becomes a fundamental value in the running of an organization.

Nowadays, pesantrens are starting to emerge in Indonesia, which are moved to link education based on Islamic values with issues related to the environment. This is supported by the opinion of Anggraeni et. al (2022, p. 1084) who emphasized that "the eco-pesantren program intends to educate Muslims about ecological issues and empowers them to do in-depth research and study Islamic environmental themes." Many previous studies related to eco-Pesantren have also been carried out. However, these studies gave more attention on the educational form of eco-pesantren, the implementation of eco-pesantren, and partnership patterns related to the implementation of eco-pesantren (Arifah, Hidayatullah, & Hariz, 2022; Diavano, 2022; & Reza, Ruswandi & Erihadiana, 2022). Meanwhile, the novelty of this research is looking at the role of communication in an organizational context which can be used to analyze the socialization process that takes place within the pesantren environment to integrate Islamic values with concern for the environment.

The organizational process to achieve its goals cannot be separated from the existence of organizational ideology which is able to influence the perspective of every individual within the organization. This is confirmed by the views expressed by Ismail, Umar, & Mubaraq (2023) where ideology is seen as part of culture which contains beliefs and educational resources which are used as a guide to provide direction in achieving the goals that have been designed. In line with this view, Schein (2010) also stated that cultural values are basic assumptions about how an organization should be directed in accordance with its power holders. As for the understanding of the ideology/basic values that the organization adheres to, according to Gorenak & Kosir (2012, p. 564), "values that are being pushed forward by the management and have proven themselves as a good foundation for development of the organization." Thus, ideology is the basic value adhered to by an organization and becomes a guideline for organizational members to behave in an effort to achieve organizational goals.

The dynamics of global development greatly influence education and this also happens in Indonesia, where schools in Indonesia must build awareness of issues that occur both at the national and international levels. This happens not only in public schools but also in pesantrens/Islamic oriented schools. Bahri (2018) also emphasized that many Islamic boarding schools or pesantren have adapted to social changes and experienced modernization. Previous research conducted by Fauzi, Indriyani, & Windi (2020); Ghofur (2020); and Budiyanto, Hartono, & Munirah (2022) also show how modernization in pesantren educational institutions focuses on the management and implementation system of education, leadership and contextualization of the curriculum, as well as its role in shaping good morals and behavior from every individual who is part of it. Thus, pesantrens have also adapted to keep up with changing times.

Thus, there are indeed efforts by pesantren to care more about global issues, especially those concerning the environment. This research intends to discuss the role of pesantren as a religious as well as an education institution in building awareness of the environment. The changes in educational paradigm that occur in pesantren institutions where they are starting to recognize and understand global issues are interesting. Therefore the research question of this study is: How is the strategy of the Misykat Al-Anwar Pesantren in integrating and socializing Islamic values related to concern for the environment?

## RESEARCH METHODS

This research was conducted using the qualitative approach. The qualitative approach is explained by Creswell (2014) as an approach used to explore the social problems being studied, understand the meaning, so as to be able to interpret the complexity of a problem. This approach was used by researchers because it was considered capable of answering the objectives of this research, namely analyzing messages about faith and the environment that were socialized by a pesantren through the eco-pesantren program with the unit of analysis being the Misykat Al-Anwar Ecological Pesantren.

This research is also supported by the use of phenomenological method. The phenomenological method is seen by Creswell (2014) as a research design carried out to help researchers describe human life experiences regarding certain phenomena that have been

experienced previously. This is also confirmed by the view expressed by Hossain, Alam, & Ali (2024) that through a phenomenological approach, researchers will gain a perspective that is theoretically capable of assisting research related to the experiences of individuals or society because phenomena are based on experience or objective reality. can shape human behavior that is analyzed into a research methodology. Researchers used this method because this research will rely on in-depth responses from individuals regarding their experiences participating in eco-Pesantren programs and how the individuals involved in them interpret messages about environmental conservation from an Islamic religious perspective.

The data in this research were obtained through several stages. The first stage is a semi-structured in-depth interview process. This was stated by Given (2008) that the interview process in qualitative research must be open, not directed by the interviewer, so that informants can provide candid responses to the questions asked. The interview process in this research was carried out with 3 informants with different backgrounds. This interview was conducted with RM as the founder of the pesantren, FS which represents the teachers who teach there, and S, one of the students at the Misykat Al-Anwar Ecological Pesantren to explore their experiences in depth. These three informants are sufficient to represent the stakeholders involved in the socialization process carried out by the Islamic boarding school, both as parties who socialize and who are exposed to socialization messages related to care of the environment.

The interview process carried out by the researcher was also supported by observation as a data collection method. Observation itself is explained by Hasanah (2016) as a scientific process in empirical research in accordance with the facts in the field through observed experiences using the researcher's five senses to obtain research data based on symptoms, events, social phenomena, to certain behavior. Researchers carried out a direct observation process in the field to observe how the socialization process took place and the results or changes experienced by teachers and students related to care of the environment.

Data processing was carried out using coding where data collected from in-depth interviews were grouped and categorized by giving labels to each grouping. This is done to make it easier to carry out analysis. The analysis process is carried out by trying to find patterns that emerge from grouping data and then interpreting these patterns.

## **RESULT AND DISCUSSION**

### **Islamic Values and Environmental Conservation**

Research findings show that there is a strong link between verses in the Koran related to environmental conservation. This was clearly stated by one of the teachers at the Misykat Al-Anwar Pesantren, (FS) who stated that "many verses in the Koran are related to environmental preservation, one of which is the verse "la tufsidu fil-ardi ba'da isliha," in which Allah commands to humans "not to destroy the earth after Allah created everything perfectly... so humans should not destroy all the ecosystems He created."The founder of the Misykat Al-Anwar Pesantren, Roy Murthado (RM), also stated something similar, emphasizing that "Islamic Sharia teaches Muslims concern which is not only limited to fellow believers but also to the surrounding environment." This is also in line with the Eco-Pesantren concept presented by Hamid (2024) as a movement carried out by Islamic boarding schools to become pioneers in encouraging awareness among Muslims regarding understanding and concern for the situation in the surrounding environment and integration. between the concept of Islamic teaching and the environment in which it is implemented. These two statements from the informants show that the teachings of the Islamic religion have values related to the natural environment and also care about preserving God's creation, especially with the presence of the Eco-Pesantren concept in the teaching and learning process in various Islamic boarding schools (Pesantren) which is currently developing.

Concern for the environment is not only the responsibility and concern of teachers and the pesantren owner, but is also the concern of the students of the Misykat Al-Anwar Pesantren. This was emphasized by Sena (S), one of the students at the Misykat Pesantren, who said "humans were created as a unity with nature, therefore apart from us having to be loyal to Allah and the Islamic religion, we must also care about each other and the environment." This view is also confirmed by arguments from Fitriani & Aliyudin (2021) who also explain that basically the Al-Qur'an as a basis and guide for Muslims has conveyed various messages about human obligations to protect and

preserve the environment as a representation of God's presence in the world. This is by maximizing all the potential that exists on earth with full responsibility and practicing fair values for others. So basically the Holy Koran also contains teachings about protecting and preserving God's creation, including the environment. Islamic values basically place great emphasis on efforts to respect other living creatures, protect and preserve the environment.



Figure.01: The New Misykat Al-Anwar School Building (source: researchers)

These beliefs are the basic values held by every member of the pesantren and serve as a guide for the Misykat Al-Anwar Pesantren in achieving its goal, namely: linking Islamic values as an effort to preserve the environment. This is also in line with the opinion of Ismail, Umar, & Mubaraq (2023) who emphasize that ideology is part of culture which contains beliefs that can be socialized in the form of education which functions as a guide to provide direction in achieving the goals that have been designed. Therefore, the Misykat Al-Anwar Pesantren seeks to build new values whose aim is to integrate Islamic values related to environmental preservation into the pesantren education curriculum.

### **The Role of the Leadership in Building the Culture of the Misykat Al-Anwar Pesantren**

Basically, a pesantren is an educational institution based on Islamic values whose aim is to provide opportunities to obtain education, especially for those who are less well off financially. However, the Misykat Al-Anwar Pesantren has a broader goal for its students which not only teaches Islamic values and provides financial assistance to its students but also instills values related to environmental preservation. This was clearly stated by RM, one of the founders of the Misykat Al-Anwar Pesantren, who emphasized that:

In 2017 to 2018, my wife and I started building this school with the aim of creating opportunities for low-income and disadvantaged families by providing a pedagogy basis based on the Islamic religion. The form of this Pesantren is in the form of a boarding school. However, our Pesantren emphasizes concern for the environment, especially for Gen-Z who are often faced with global warming and environmental issues.

This opinion was reinforced by FS, a teacher at an Pesantren who said "Annadzaa fatu minal iimaan, which means cleanliness is part of faith." So basically the Misykat Al-Anwar Pesantren not only teaches universal educational values but also tries to instill values related to environmental preservation. In other words, this shows that the pesantren also cares about global issues that occur in society, especially those related to the environment. Therefore, the Misykat Al-Anwar Pesantren calls their institution an eco-pesantren and this is the case with other pesantrens.

The research findings above show that pesantren leader has an important role in formulating basic values that form the culture of the organization, and are also responsible together with teachers for shaping the behavior of pesantren students so they can protect and preserve the environment. Islamic boarding school leaders in this case have various strategies to improve the organizational culture and also play a role like a spiritual guides to provide advice to the students and produce policies related to the long-term program of the Islamic boarding school itself and have charisma that is able to make every member of the organization believe in and commit to carrying out the organizational culture (Hariyadi, 2020). This is also reinforced by Schein (2010) who also emphasizes that cultural values are basic assumptions about how an organization should

be directed in accordance with its power holders. Pesantren leader plays an important role, especially in socializing the culture and also the strategies used to ensure the absorption of organizational cultural values among pesantren students. The integration of Islamic values with the interest in environmental preservation has become a culture at the Misykat Al-Anwar Pesantren and this is the responsibility of the pesantren leader to socialize it. The relationship between leader and organizational culture is emphasized by Schein (2010, p. 1) as follows, providing an understanding of organizational culture and also its relationship with leadership in organizations as follows:

Culture is a dynamic phenomenon that surrounds us at all times, being constantly enacted and created by our interactions with others and shaped by leadership behavior, and a set of structures, routines, rules, and norms that guide and constrain behavior. Leaders create culture, give it its due, and socialize the culture in which you are embedded.

Gorenak & Kosir strengthen Schein's understanding by saying that "values that are being pushed forward by the management and have proven themselves as a good foundation for development of organization" (2012, p. 564). In general, understanding cultural values is strongly encouraged by pesantren founders for students, especially to build a strong foundation for organizational development.

Apart from making Islamic religious values the basis for carrying out the educational process, the original character and traits of the school founder are also highly influential in determining the vision and carrying out the mission of the Misykat Al-Anwar Pesantren. The formation of an organization's vision and mission is also built on the true nature and character of the leader, which cannot be separated from the leader's background and knowledge about his environment. This is supported by Beattie & Ellis (2017) who say that a leader's character is formed through an exchange process between good internal factors such as: the original nature and character of the individual with external factors such as: the social environment related to the individuals involved in it.

Leader plays an important role in forming a strong cultural foundation for pesantren students and are also responsible for socializing pesantren cultural values. Original character and traits are internal factors that highly determine in creating organizational cultural values and this is strengthened by the interaction process carried out by pesantren leader with their students. Meanwhile, external factors are also deterministic factors as a form of sensitivity to the dynamics of problems occurring in the social environment. The concern of pesantren leader for the environment shows that interactions are carried out to understand issues that occur in a global context and provide pesantren students with an understanding of how to maintain and preserve the environment.

### **Socialization of Islamic Values Related to Environmental Conservation**

Communication built between the pesantren owner, teachers and students is most fundamental in socializing organizational values. Eklund & Lofgren (2021) state that communication in an organization plays an important role in the management system that is related to the interaction process between organizational members and how they can interpret each message conveyed. Research findings show that Islamic values encompass basic values such as respect for others and the importance of cleanliness, and avoiding wastefulness which points to the importance of safeguarding the environment. One of the verses of the Koran, which is the basis of values for the organization, was stated by FS, a teacher at the Misykat Al-Anwar Pesantren, who emphasized that:

It is also written in the Qur'an as 'zaharal-fasadu fil-barri walbahribima kasabat aidin-nasi' which means that destruction and harm are visible on land and at sea as a result of humans doing. The Koranic verse that points to environmental conservation is 'la tufsidu fil-ardi ba'da isliha,' which is Allah's command saying 'do not do damage to the earth after Allah has created it in a perfect state.'

These verses are the basis for instilling environmental conservation values in the pesantren. The process of conveying the message carried out by the Misykat Al-Anwar Pesantren encourages students to maintain and not destroy everything created by Allah.

The founder of the Misykat Al-Anwar Pesantren, Roy Murthado (RM), also stated something similar, emphasizing that “Islamic Sharia teaches Muslims concern which is not only limited to fellow believers but also to the surrounding environment.”

This is also in line with the Eco-Pesantren concept presented by Hamid (2024) as a movement carried out by Islamic boarding schools to become pioneers in encouraging awareness among Muslims regarding understanding and concern for the situation in the surrounding environment and integration. between the concept of Islamic teaching and the environment in which it is implemented. These two statements from the informants show that the teachings of the Islamic religion have values related to the natural environment and also care about preserving God’s creation, especially with the presence of the Eco-Pesantren concept in the teaching and learning process in various Islamic boarding schools (Pesantren) which is currently developing.

### **Anticipatory Socialization**

The process of conveying messages carried out by the Misykat Al-Anwar Pesantren to its students regarding efforts to protect the environment cannot take place all at once but rather through several procedures and stages. There are various socialization strategies carried out by organizations, one of which is proposed by Shockley-Zalaback (2014) emphasizing that communication plays an important role in socialization and the process is divided into three, namely: anticipatory socialization, encounter socialization and metamorphosis socialization. These three processes are carried out as a process of stages that are related to one another.

The initial stage of the socialization process carried out by the Misykat Al-Anwar Pesantren is to provide information related to the cultural values taught at the pesantren. According to Shockley-Zalabak (2014), this process is a form of Anticipatory Socialization whose aim is to provide an introduction to the characteristics. According to research findings, this process is carried out by holding meetings with parents and also through the orientation process for new students at the Misykat Al-Anwar Pesantren. This socialization is the initial stage as a filter for students to become familiar with the values of environmental conservation which are part of the Misykat Al-Anwar curriculum.

The screening process carried out by the Misykat Al-Anwar Pesantren for its students is also different from other schools or pesantrens in general. The maximum number of students accepted in each new academic year is 30 students. However, the background of students who can be accepted and prioritized as students are those from families of the urban poor, victims of eviction and rural children who are victims of agrarian socio-economic conflict. The characteristics of the students accepted are important, especially to make it easier to understand the education provided at the Misykat Al-Anwar Pesantren.

A description of the characteristics of the pesantren students is important so that students do not experience a ‘reality shock’ when they first enter the pesantren. This is important because a pesantren is different from general schools in that the emphasis on understanding religion in pesantren is greater than other knowledge. Apart from that, the Misykat Al-Anwar Pesantren also focuses on ecological values or environmental preservation, which concerns the mentality and habits of students to build awareness of environmental conservation. Ecology is unique and also the main focus because Misykat Al-Anwar Pesantren is very much concerned with issues involving massive agrarian conflicts, land grabbing that is destroying the environment and also the impoverishment of farmers in Indonesia. This is what makes Misykat Al-Anwar Pesantren different from other schools/pesantrens.

The learning material provided for students is also a combination of the high school curriculum implemented by the Government and ecological knowledge. Therefore, new students need to be introduced to the pesantren environment, which is also equipped with various educational support facilities such as a library and also a practicum room. Meanwhile, related to ecological knowledge, Misykat Al-Anwar Pesantren provides facilities such as a garden and also a study room in the form of a joglo house. Apart from educational materials and facilities, this pesantren also provides social facilities for students in the form of dormitories, places of worship and also multipurpose rooms. All of these make the initial experience and also information that students must know before starting to study at the Misykat Al-Anwar Pesantren.



## Encounter Socialization

After going through the introduction process of anticipatory socialization, the next stage is that students will enter the stage of undergoing education at the Pesantren. This process is carried out in the form of teaching both inside and outside the classroom. The definition of encounter socialization according to Zalabak (2014, p. 46) is "early organizational experiences reducing uncertainty about all aspects of organizational life." So at this stage the values of the Koran related to environmental preservation are clearly introduced through the educational process.

The process of implementing encounter socialization uses various activities and is not only limited to education in the classroom but is also related to providing training and also working in groups. These activities will help the socialization process within the organization and also reduce uncertainty and deepen relationships between members (Korte, 2007). Apart from that, this activity can also build freedom of expression by bringing it closer to practices that can be applied directly. This is reinforced by a statement from FS which said that:

I organized a trip for students to visit two rivers last Sunday. First, we went to the Cisadane river, which has a lot of litter, and a smaller river that is less polluted. I then requested that students produce a reflection based on their trips and asked about the experiences they obtained from these two visits.

This activity is considered to be an adaptation process by introducing students to activities usually carried out by the Misykat Al-Anwar Pesantren by bringing it closer to caring for the environment.

Encounter socialization is an initial learning stage where interaction between teachers and students is one of the most important things. The form of interaction developed in this relationship is in the form of discussions between teachers and students. The strength of this relationship creates interpersonal relationships that can make socialization easier. Miners (2002) also emphasized that in relation to the implementation of socialization, the relationship between organizational members is unique and based on trust and respect. A similar situation also occurred at the Misykat Al-Anwar Pesantren where according to RM, the founder of the Pesantren, emphasized that:

In terms of practice, we focus on how students can work together as a team, not with standing gender differences, and for them to be able to treat one another as equals, and also to preserve the environment which is something that probably is still quite uncommon in most pesantrens.

This shows that the teaching instilled in the Pesantren focuses on the concept of 'mutual respect' for fellow creatures created by God, including attention to the environment.

## Metamorphosis Socialization

As the final stage in the socialization process in the organization, it emphasizes an understanding of the organization's cultural values and active involvement in organizational activities. This understanding can occur due to repeated processes through learning carried out within the organization and also the level of absorption carried out by members of the organization (Jablin, 2004). This also happened to students at the Misykat Al-Anwar Pesantren, which was confirmed by C, a pesantren student who said:

Even when I'm at home, I stick to the routines we have at the pesantren. Usually, I dispose of my organic waste on the lawn next to my house, where it could be used as compost for the plants. I realized how vital it is that teachers teach us about the importance of the appropriate and responsible way to dispose of waste

So at the metamorphosis stage students have developed more than just understanding but have reached the level of action.

The metamorphosis stage is related to the encounter stage and is a continuous development from understanding to the process of behavior. Organization members who have reached this stage already understand organizational culture and behavior and have the

communication competencies desired by the organization which can be practiced both inside and outside the organization (Sandor, 2014). This behavior can be seen from another statement made by C, that:

We are taught that plastic waste will never disintegrate and will remain on the ground for years... Now because of this, every time I want to buy snacks, I feel guilty... knowing that the plastic waste produced by the snack I bought will last for a long time on the ground...especially they are also always packaged in plastic.

This shows that the socialization process carried out at the Misykat Al-Anwar Pesantren regarding the integration of Islamic values in building awareness of the environment is very useful.

However, the success of this socialization process is very dependent on the expectations built by the organization regarding the achievement of results, which allows for differences with other organizations. Differences in expectations from an organizational perspective are normal because organizations are built with different cultural values (Bauer et.al., 2007). Therefore, the socialization process is very dependent on the cultural values adhered to by organizational leaders and also the socialization strategies used are relatively easy to absorb.

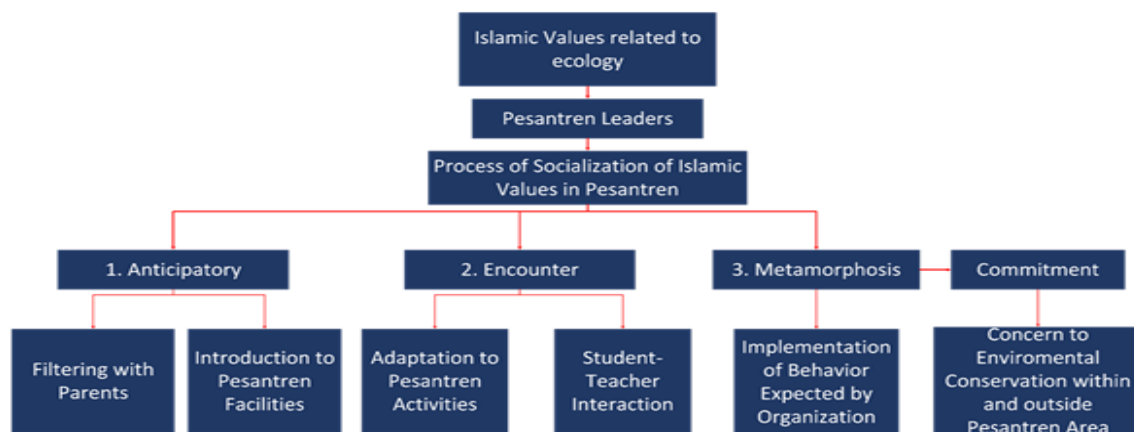


Figure.02: Socialization Model of Islamic Values for Environmental Conservation at Misykat Al-Anwar Pesantren (Source: Researcher)

## CONCLUSION

Pesantren as educational institutions based on Islamic religious values have opened themselves to various kinds of global issues, especially those related to the environment. Misykat Al-Anwar Pesantren is one of the pesantrena that tries to integrate Islamic values as a foundation in the educational process carried out. This of course cannot be separated from the role of the pesantren leader who cares about the environment. The aim is for students to be able to protect and preserve the environment around them.

The pesantren leader plays an important role in integrating Islamic and ecological values in the context of knowledge and socializing them to students. The socialization process is carried out through three stages, namely: Anticipatory Socialization, Encounter Socialization and Metamorphosis Socialization, where the leader has different strategies at the three stages of socialization. At the Anticipatory Socialization stage, the leader involves the students' parents in introducing and explaining the character of the Pesantren which is linked to ecology as the vision and mission of the Pesantren and also the uniqueness of the Misykat Al-Anwar Pesantren. The cultural values that underlie the Pesantren's vision and mission are the main messages to be conveyed to students.

The next stage is Encounter Socialization, which is an initial adaptation process carried out by students in carrying out activities related to caring for the environment. At this stage, the Pesantren places great emphasis on establishing good relations between teachers and students so that the socialization process can run well. One of the basics is the formation of mutual trust and respect.

In the final stage, namely: Metamorphosis Socialization, there have been changes in behavior and competence that are in accordance with the wishes of the Pesantren. This change not only has an impact on organizations but also on the environment. However, expectations in terms of success are very different for each organization and this is largely determined by the ability of the Pesantren leader, especially in terms of integrating their cultural values with the desired change targets.

It is also hoped that future research will be able to look at other points of view related to the involvement of relevant stakeholders and measure how much influence the socialization that has been carried out has had on changes in the behavior of students at the Misykat Al-Anwar Pesantren. Apart from that, researchers also have practical suggestions in which the Misykat Al-Anwar Pesantren is also expected to be able to continue to be consistent in integrating religious values with the learning curriculum to increase the capacity of teachers and students, as well as involvement from the surrounding community and collaboration with institutions. externally so that it can expand the impact of the program that has been designed. This will help the Misykat Al-Anwar Pesantren as one of the Islamic boarding school (Pesantren) models in Indonesia which actively participates in protecting the environment along with the Islamic education process received by the students studying there.

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